

Done

Science began with philosophy and must finally end in philosophy.
Here and there influential figures are concluding that all energy is
mind - which is a deduction born not of the acceptance of matter

elements must be united alone at 5

Science was ^{me} part of philosophy but now it no longer knows or wants to know what was its parent. But ^{fact} it ^{will} must know is the prayer of philosophy ^{since}

Both deal with the same essential end- truth. ^{more or less} Science has grown big ^{while} and philosophy has become a forgotten art. To be a philosopher requires a great mind, ^{whereas} To be a scientist requires ^{only} a clever mind. He may also be great, but ^{the} genuine philosopher must be so.

who nearly has forgotten as then

Just as little in science becomes enduring truth, so in philosophy, too, that which deals with unadulterated truth is rare. ^{But} If philosophy and science are to give greater amplitude to vision, we must become capable of discrimination and selection, We must give up the non sequitors and take the sequitors. We must, in other words, acquire the will and intelligence to take according to our needs.

And if philosophy and science would give deeper perspective to thought, each one must supplement the other by its skill instead of using it to oppose and belittle the other. For lovers of truth cannot behave like angry autocrats with an eye to each other's weaknesses. They have much more need of the others strength. If anything may be said of philosophy, it is that it is the inspirer of science and not the camp follower of its campaigns. And if anything may be said of science, it is that it is the eyes and ~~disjunct-~~ ^{completing} ears of philosophy and not just an idle investigation of a ~~reality~~ disjunctive reality of innumerable things.

~~which is the only way to achieve the truth~~
Nothing is so discrediting to (the wealth of) a house as a ~~thoughtless~~ ^{thoughtless} host who proclaims himself to be generous. Philosophy ~~of using it to oppose and belittle the other~~ becomes such a host when it forgets its treasure of knowledge of human fate ^{the} and its destined goal to the extent of zealously attacking science or becoming its mere apologist. Nor is there a more odious host than one who displays his wealth pompously. Science does so when in overbearing manner it proclaims its discoveries for all to admire, overlooking that its discoveries have value and significance only as they bear upon a more enlightened behavior.

Intelligently feeling behavior is necessary to make use of the findings of intellectual intelligence. (~~The results of~~^{one} scientific exploration of nature and the improvement of behavior ~~must go side by side.~~^{amelioration - amendment}) Without the improvement of behavior, the advances of science become magnificently useless accomplishments which brutalize instead of uplifting mankind. But it is for the sake of uplift that all search aiming at truth is initiated and forwarded by its genuinely disinterested workers.

It becomes clear that
To seek scientific truth (which is both a branch of truth and a way to truth) and to seek intelligent behavior is to pursue one and the same end. *not only this, but*

So, ~~for~~, with ^{which}
Philosophy finds almost no practical application. In fact,
most of the ~~applications~~ of philosophy are ~~applicatins~~ of our
misunderstanding. The minds to prove philosophy in ^{everyday} practical
~~experiments~~ ^{living} application are very rare. Most knowledge of philosophy is not
in our possession as a prattical part of our lives but only as
history and story.

Not only in ancient times was philosophy put to mean use
through a twisted application to narrow ^{from scholastic} traditions and ^{no longer removed or} selfish
authoritarianism; even today it is adapted to the same misuses.
Thus with the ^{major} principle of utilitarianism - the greatest good
for the greatest number means taking advantage of the ignorance
of the greatest ^{number} masses of people. The pragmatic principal of
learning by doing is only a phrase which might mean learning by
experience. But learning by doing is much more quickly said than
accomplished. The world has been "doing" from its very beginning
but it seems that it has been outdoing itself without getting
much learning from it. ^{and what filled Kant's mind with and --} ~~Kant's categorical imperative~~ - the
^{moral law within} ~~indwelling conscience~~ - is taught in school not as a matter of
personal investigation but of debate.

✓ 4 n p c
I would
see to it

Philosophy in general becomes a matter of debate before the
least part of it has been experienced in any manner or form. How
then can it produce tangible proof if we are only yelling ^{way} ourselves
hoarse in competing with each other's opinions about it?
Scholastic reasoning may produce the sophist-quibbler who ^{is} ~~may be~~
perfect in exploitation but ^{he will not know} ~~knows not~~ how to exploit perfection.

Philosophy is taught so much as history that any possible
experience collapses under the weight of words and books. And
debating about it without prior experience or guiding to experience
has no instructive power. It is merely is to release the pressure
of one's accumulated reading.

In science, as well as in philosophy, we have experimentation which leads to experience. Both are investigations guided by neutral attitude.

^{But investigations of what? And why not have}
~~Both~~ are in quest of reality by elimination ^{may} of that which does not fit into a universally coherent pattern? The principle of evolution in biology, gravitation in physics, the transmutation of elements through atomic disintegration in chemistry - ^{or not} each of these ^a are striving towards the unified pattern? Philosophy deals also with evolution, inevitably so, ^{as in} with the evolution of man's mind, psyche, or intelligence. The very fact that

^{philosophy} deals with the nature of reality shows the mind of ^{the philosopher} ^{attempting} dealing evolutionarily with itself, ^{By} and trying to identify its reality, ^{must} ^{impress} ^{the process of evolution in his thinking and} ^{at the same time, shows in all more clearly the direction in which it must go.}

Philosophy deals also with gravitation but with the gravitation of the peripheral mind towards its central core or reality. The transmutation of elements is prefigured in philosophy by the transmutation of levels and capacities of mind in all men from the most commonplace to the greatest. ^{For} There is ^a the transmutation of elements of mind going on continuously just as ^{in nature there is a process} ~~there is a transmutation of chemical elements occurring in nature.~~

Put these truths of philosophy to the test of experience and and you will always find them to be true and also lacking in accuracy. But these inaccuracies become eliminated just as inaccuracies in science are being continuously eliminated. One does not throw out science because of its inaccuracies; so one does not belittle philosophy for some of the inaccuracies that have crept into ~~the field of~~ its researches.

So that while
It is true that philosophers have erred, But one is given a
to reject
brain to select the best and ~~not~~ the worst. And if it does not
know how to discriminate, the best will always be lost to the sight
of the (observing, thinking) mind.

~~So~~ *that one* ~~may~~ *see* and yet be blind to ~~truth~~ *the good* (just as ~~one~~ *he* may hear and
yet not know one pitch from another.)

Science, as philosophy, is nothing but the results of continuous re-evaluation of searches and their findings.

The great philosophers and scientists have never been detrimental to the world. It is the opportunistic philosophers and scientists that ^{begin} produce confusion in the minds of ^{the thought} men. They ^{have} given us ^{the} instructive thought but ^{they} lived not sufficiently long to guide the various levels of human thought to the strength of harmless understanding.

Science, as philosophy, is nothing but the results of continuous re-evaluation of searches and the conclusions which flow from them, ^{guided by neutral attitudes} ^{and the conclusions} ^{of the investigations} ^{are intended to} ^{lead to} ^{close exploration} ~~needing steadily which that~~ ~~things~~ ~~lead to~~ ~~close exploration~~ ..

Anyway, philosophy is part of science in its own right. And just as little in science is of the everlasting truth, so in philosophy, too, that which hints at unadulterated truth is rare. Therefore if philosophy and science are to assist in giving greater amplitude to vision, we must become capable of discrimination and selection and acquire the will to take according to our needs.

the greatest good for the greatest number of people is
as the taking of greatest advantage of the greatest ignorance
Not only in ancient times was philosophy put to mean use

(actually) interpreted
is practiced as the
greatest good for
the greatest number of
people is regarded good
due to the lack of any foundation
in understanding
is interpreted as the greatest
good while in reality
advantage of the
greatest ignorance

Freedom is not to do
as one pleases but
as one best knows -
and most know better
the more they do
the more they know
what they are doing
the understanding is
habitually fulfilled and
acquired in one
year of school
has been learned by rote
except in one subject
which has been learned

in the history of
philosophy
the history of
philosophy
the history of
philosophy

through a twisted application to barren scholastic trad-
itions ^{- this} out of ignorance or selfish authoritarianism; even
today it is adapted to the same misuse. Thus with the
^{leading} major principle of utilitarianism - the greatest good for
the greatest number ^{is interpreted and practice} means taking advantage of the ignorance
of the greatest number of people. The pragmatic principle of
learning by doing is only a phrase which might mean learning
by direct experience as contrasted with hearsay. But to
get good from learning by doing is much more quickly said
than accomplished. The world has been "doing" from its very
beginning, but it seems that it has been outdoing itself
without getting much learning from it. And what filled the
mind of Kant with awe - the moral law within - is taught in
school not as a matter of personal investigation but of debate.

Philosophy becomes in general a matter of debate before
the least part of it has been experienced in any manner or
form. How can it produce tangible proof ^{if we only yell}
ourselves hoarse in competing with each other's opinions
about it? Scholastic reasoning may produce the sophist-
quibbler who is ^{certainly} perfect in exploitation but he will not
know how to exploit perfection.

Philosophy is taught so much as history that ^{any} pos-
sible ^{of it} immediacy of experience collapses under the weight of
words and books. And debating about it without such prior
experience or without guiding the learner to it has no
instructive power. It is merely to release the pressure of
one's accumulated reading.

A1

100

4.

[illegible][illegible]

Who ^{can} take about his inventions is our sympathizer

~~understand~~ ^{the} knowledge with looks into the action?
~~mining~~ ^{one the planning & the accidents + narrow advantages}
~~from ledge~~ ^{to eliminate narrow disadvantages}
~~for the greater~~ ^{pleasant} reason of having security.
~~security~~ ^{having security like - not or seeking for}
~~security~~ ^{left in one seeking to understand the function & on}

heart and mind?
but is nothing more feeling or consciousness from the sensory
of ~~these~~ ephemeral accidents (as a sense of heat
being admitted) were ephemerality or moment in
not continued to feel.

at whose altitude is
not only the exact
well but the
kind and the
as is in the
intelligence
propensity
of being

through a
accumulation of
knowledge given
in incidents
slightly but
muddled for
accumulation
can only go
where one produces
checked the
for consumption - and
this production about
about security

It is the knowledge, really a coat,
the only the knowledge, & intelligence.
It is true in its dissemination, as well as in
its hold on the individual person,
because it is the only one
element of being.

And says we live longer ^{in this dog and cat} ~~live~~ medium 9

2nd letter / for can see photos
 P — — — — —

are given in the
approximation

7 good. It is a fine specimen ~~but~~ ~~it is a fine specimen~~ ~~the~~

in his good God induced to a

[illegible]

self as well as all gods. The pouring of these energies
does not help one to see the naturalness
of them which is everything

(2)

Muskmann

Good 2

(enough to meet the gross
quantity of ^{unsalted} sardines, ~~and~~ whipped cream
and carried for the ~~gross~~ number
of people

the

only the more abundant
of intelligence which looks equally so) of =
the war game ~~run~~ ~~at present~~ ~~two~~ ~~and~~ ~~the~~
and all parts of physical ~~and~~ ~~the~~ ~~can~~
level ~~of~~ ~~the~~ ~~above~~ ~~the~~ ~~of~~ ~~the~~
operation ~~of~~ ~~the~~ ~~of~~ ~~the~~

Lasting security lies not in the seeking for
lasting security [but in the seeking to understand the
functions of our hearts and minds.] which, ^{above} frees
~~the consumer~~ ^{the consumer} from the survey of ephemeral
securities. The ephemerality of these
the mind is not conditioned in see,
those who seek as a corpse in with
the permanent and the permanent ^{with}
inexistence is irrelevant. And so ^{our education}
~~is~~ encouraged ^{us} to accumulate knowledge
that is give only an indifferent security.
Our ^{accumulation of} ~~fact~~ ^{knowledge}, we as ^{assumed} ~~well~~ ^{will}
help us ^{to} accumulate ~~at~~ ^{the} things ~~for~~ ^{and}
so we accumulate ~~it~~ for we are

OK

also encouraged to be consumers. But
we ~~are~~ ^{are} ~~not~~ ^{not} ~~intelligent~~ ^{intelligent} accumulators & we do not only consume ^{the intelligence}
~~we~~ ^{we} ~~consume~~ ^{consume} ~~the~~ ^{the} ~~intelligence~~ ^{intelligence} ~~we~~ ^{we} ~~consume~~ ^{consume} ~~the~~ ^{the} ~~intelligence~~ ^{intelligence}
which holds out the security of being;
it ~~holds out~~ ^{holds out} ~~the~~ ^{the} ~~security~~ ^{security} ~~of~~ ^{of} ~~being~~ ^{being} ~~it~~ ^{it} ~~holds out~~ ^{holds out} ~~the~~ ^{the} ~~security~~ ^{security} ~~of~~ ^{of} ~~being~~ ^{being}
security, the producers provide.

Comments
we only want
to accumulate
things - that
is production
production -
has a class
consciousness
consciousness

we are ^{every} Knowledge ~~that~~ of each, the order
to knowledge ^{memory} of intelligence. We are true in its
superficiality; the one in its profundity of
intelligence being whose ability is not
let ~~all~~ ^{let us} to let ~~all~~ ^{all} ~~us~~
why to ~~let us~~ will know ~~us~~, this will
the while we are existing

you are the knowledge

Everything ^{that} ~~thus~~ gives us definite ^{information} ~~knowledge~~ ^{supplies} gives us
with knowledge of the mind. Thus religion and philosophy ~~give~~
^{speak of} ~~us knowledge of~~ ^{deal with} the psychological world where the individ-
ual is both cognizing and evaluating instrument. Science
does so also, though indirectly. But more and more it is
becoming apparent to influential ^{clear} ~~figures~~ ^{investigators} who do advanced
research that the world of ^{transient} ~~external~~ forms and ^{mobile-interacting} ~~energies~~
cannot be made intelligible without reference to mind -
without knowledge of the human mind which perceives them,
and without knowledge of ^{mind} ~~mind~~ itself, ^{I fear} ~~that~~ immaterial
and ~~(to us in our present understanding)~~ ^{abstract}
basis. ^{substrate}

And this proves ^{that} Science ^{is still a} was once part of philosophy but now it no longer knows or wants to know (what was ^{is}) its parent . But that it will know is the prayer of philosophy ^{which} since ^{also knows} ^{that} both deal with ^{and} ~~the~~ are addressed to the same end - truth.

With the centuries science has grown big while philosophy, however ^{commonly} much we write about it, has become a forgotten art. What really has been forgotten is that to be a philosopher requires a great mind whereas to be a scientist requires only a clever mind. The scientist may also be great but the genuine philosopher must be so.

Just as little in science becomes enduring truth, so in philosophy, too, that which deals with unadulterated truth is extremely rare. But ~~if~~ philosophy and science are to give greater amplitude to vision, we must become capable of discrimination and selection. We must give up the non sequitors and take the sequitors. We must, in other words, acquire the will and intelligence to take according to our ^{most important} needs.

And ~~if~~ philosophy and science would give deeper perspective to thought, each must supplement the other with its skill instead of using it to oppose and belittle (the other.) For lovers of truth cannot behave like angry autocrats with an eye to each other's weaknesses. They have much more need of ^{the} (each other's) strength. If anything may be said of philosophy, it is that it is the inspirer of science and not the camp follower of its campaigns. And if anything may be said of science, it is that it is the eyes and ears of philosophy and not just an idle investigation of a disjunctive reality comprised of ^{a miscellany of} (innumerable) things.

Nothing is so discrediting to the wealth of a house as a stinting host who ^{yet} proclaims himself to be generous. Philosophy becomes such a host when it forgets its treasure of knowledge of human fate to the extent of zealously attacking science or becoming its mere apologist. Nor is there a more odious host than one who displays his ^{wealth} wealth

disastrous
pompously. Science does so when in overbearing manner
it proclaims its discoveries for all to admire, over-
looking that its ^{findings} discoveries have value and significance
only as they bear upon a more enlightened ^{life} (behavior.)

The knowledge of the cosmos has no meaning except from the knowledge of the individual himself. In order to give the function of discovery meaning, it must have its place in the behavior of the individual. Or it has meaning only because it plays a part in the behavior of the individual.

To seek scientific truth (which is both a branch of truth and a way to it) and to seek intelligent behavior is to pursue one and the same end. Further, intelligently feeling behavior is necessary to make use of the findings of intellectual intelligence. Without amelioration of behavior, the advances of science become magnificently useless accomplishments which brutalize instead of uplifting mankind. But it is for the sake of ^{humanity} uplift that all search aiming at ^{truth} ~~truth~~ is initiated and forwarded by its genuinely disinterested workers.

The same criticism applies to philosophy which finds ^{usually} almost no practical application. In fact, most of the applications of philosophy are applications of our misunderstanding^s. The minds to prove philosophy in everyday living are very rare. Most knowledge of philosophy is not in our possession as a practical part of our lives but only as history and story.

Not only in ancient times was philosophy put to mean use through a twisted application to barren scholastic traditions - this out of ignorance or selfish authoritarianism; even today it is adapted to the same misuse. Thus what filled the mind of Kant with awe - the moral law within - is taught in school not as a matter to be personally investigated but to be debated. The pragmatic principle of learning by doing is only a phrase which might mean learning by direct experience as contrasted with hearsay. But to get good from learning by doing is much more quickly said than accomplished. The world has been "doing" from its very beginning but it seems that it has been outdoing itself ^{without doing itself much good.} in doing itself evil. And the leading principle of utilitarianism - the greatest good for the greatest number - is, due to the lack of any foundation in understanding, ignorantly interpreted in practice to mean that the greatest good for the greatest number of people lies in taking the greatest advantage of the ignorance of the greatest number of people.

The evil hands of the few have now become the evil hands of the many. What was restricted to the few has become multiplied in the many. The freedom which comes from political embellishments never changes the ^{consciousness} skin of the rascal whether he is master or slave, overseer or laborer.

What can change his consciousness is the development which looks into the action of knowing to overcome the pleasure of incidental and narrow advantages for the greater pleasure of lasting security. Lasting security lies not in the seeking for

lasting security but in the seeking to understand the functions of our hearts and minds which alone frees the consciousness from the sway of ephemeral securities. The ephemerality of these the mind is not conditioned to see. Those who teach us confuse it with the permanent and the permanent with the in-existent or irrelevant. And so our education encourages us to accumulate knowledge though our accumulations give only an incidental security.

Such accumulations of knowledge, we are assured, will help us to accumulate things and so we become apt students for we are also encouraged to be anxious to consume. But these intellectual accumulations of ours consume not only what we accumulate through our knowledge - things - what we produce - productions - but it also consumes the superficial security these productions provide.

Knowledge which has only the power of accumulation is not the knowledge which holds out the security of being; it lends itself only to the building of an incidental security of existence. One is the erring knowledge of cash, the other the unerring knowledge of intelligence. One is true in its superficiality, the other in its profundity of intelligent being whose ability is not only to let one exist well but to live well the while one is existing. And the living off the fat of the land only booms the business of the undertaker because it means merely an early aging and dying. And though we live longer in this day and age of medicine, we also suffer longer. Furthermore, how can

See p 7D.
Doesn't have

the greatest good be for the greatest number of people if
that greatest number ^{are} ~~are~~ given no appreciation of good? It
is a fine statement but it is like God reduced to a statue of
stone. Seeing that stone does not help one to see God. The
voicing of great sayings does not help one to see the
actuality of them which is everything.

Furthermore, the greatest good for the greatest number of people cannot be interpreted to mean the greatest quantity of imported sardines, ^{caviar}~~whipped~~, and ^{whipped cream}truffles for the greatest number of people. The greatest good can only be in the abundance of intelligence which looks equally within and without. The rest gives them heart and liver conditions and all kinds of physical ailments. A man cannot live on meat alone; he has to live on spiritual understanding as well.

Freedom is not to do as one pleases but as one best knows. And most know better even though they do not understand what they know. This understanding we have failed to acquire in our years of education. We have learned to acquire everything except to use well what we have learned.

Philosophy becomes in general a matter of debate before the least part of it has been experienced in any manner or form? Can it produce tangible proof prior to the experience of proof and the mind capable of such experience? [if we only yell ourselves hoarse in competing with each other's opinions about it?] Scholastic reasoning may produce the sophist-tradesman who is perfect in exploitation but he will certainly not be in possession of the formula to exploit perfection. [not know how to exploit perfection.]

Philosophy is taught so much as history that the possibility of any experience of it collapses under the weight of words and books. And debating about it without such experience or without guiding the learner to it has no instructive power. It is merely to release the pressure of one's accumulated reading.

perpetual transmutation of chemical elements.

Put these truths of philosophy to the test of experience and you will always find them to be true - and also lacking in accuracy. But these inaccuracies become eliminated just as ^{the} inaccuracies in science are being continuously eliminated. One does not throw out science because of its inaccuracies; likewise, one does not belittle philosophy for some of the inaccuracies which have crept into its researches. Let it be admitted, then, that philosophers have erred. But one is given a brain to select the best and to reject the worst. And if it does not know how to discriminate, the best will always be lost to our sight. ^{as much}
~~For~~ ^{and still be blind still to truth just as the}
~~Yet one may see the truth and be blind to it just as~~
^{ear}
one may hear and yet not know one pitch from another.

which has always
before us.

Science, as philosophy, is nothing but the results of continuous re-evaluation of searches and ^{what} the conclusions which flow from them. These researches which ^{must} ~~be~~ ^{be} guided by neutral attitude ^{come down to} are investigations of reality, ^{is unattainable without} ~~the~~ ^{such as a philosopher} knowledge of which ^(insists upon) direct experience. So that both ^{investigate} reality by eliminating that which does not fit into a universally coherent pattern. The principle of evolution in biology, gravitation in physics, the transmutation of elements through atomic disintegration in chemistry - each of these is a striving toward the unified pattern. Philosophy deals also with evolution, inevitably so, as in the evolution of man's ^{psyche,} ~~psyche,~~ mind, or intelligence. The very fact that philosophy seeks to deal with the nature of reality ^{proves} shows that the mind of the philosopher is attempting to deal evolutionarily with itself. By trying ^{seeking} to identify its reality, his mind both manifests the process of evolution in its thought-processes and, at the same time, points to the direction in which it ^{is destined to} ~~must~~ evolve.

Philosophy deals also with ^{gravitation -} ~~gravitation~~ - not only with the ~~gravitation~~ of material bodies but with that of the peripheral mind towards its central core or reality. The transmutation of elements is also prefigured in philosophy by the transmutation of levels and capacities of mind in all men from the most commonplace to the greatest. For a transmutation of elements of mind goes on in us continuously just as in nature there ^{occurs} ~~is~~ a

Those
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